لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

خلافت لائبریری ربوہ

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EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT

HAZRAT MIRZA GHULAM AHMAD, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosopies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

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He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the Religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to expound and disseminate spiritual beauties and moral excellence of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brotherhood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52 years long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Mirza Nasir Ahmad as Head of the Ahmadiyya Movement. During his seventeen years of Khilafat he established many new missions, built new mosques and also established the Majlis Nusrat Jahan, which established score of new schools and hopitals in West Africa. As a result of sever heart attack he passed away on June 9, 1982. On June 10, 1982 The Electoral College named Sahibzada Mirza Tahir Ahmad as Head of Movement.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

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The Review of Religions

A MONTHLY MAGAZINE

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assuraunce to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

EDITOR

M. G. AHMAD

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THE REVIEW OF RELIGIONS

RABWAH, PAKISTAN

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كل من عليها فان - ويبقى وجه ربك ذوالجلال و الاكرام

It is with deep feelings of grief and shock that we record the sad demise of our revered Master—Hazrat Hafiz Mirza Nasir Ahmad, the 3rd successor of the Promised Messiah and Mahdi and the Head of Ahmadiyya Jamaat. Our beloved leader, our spiritual guide, our father and mentor, the voice articulate of the age, the sign and symbol of divine grace and the living recipient of His word, is no more with us.

He suffered a severe heart attack on May 31, 1982 from which Allah granted him a partial recovery. The team of local and foreign Heart Specialists who attended could not help when the second attack came at 21 : 30 hours midnight June 8, 1982. He peacefully passed away at 0045 hours June 9, 1982 to rest in His eternal abode in the pleasure of his One and only God. From Him we come and to Him do we return. He was 72 and is survived by his widow—Hazrat Tahira Siddiqa, two daughters Syeda Amatushshakoor and Syeda Amatul Halim and three sons Sahibzada Mirza Anas Ahmad, Sahibzada Mirza

Farid Ahmad and Sahibzada Mirza Luqman Ahmad.

As the sad news was flashed accross the globe, broken-hearted and mourning Ahmadis from all parts of the world flocked to Rabwah to have a last glimpse of their august and beloved Master. Long queues of weeping Ahmadis—men, women and children patiently awaited their turn round the clock. The sweet voice that soothed our aching hearts and suffering souls, made our worries his own, lifted us and cleansed us and purged us of our sins with a glance and a smile was stilled. The Jamaat reeled under the shock and for two days and a half, was leaderless and felt lost but not in the ordinary sense of the word; for the true and real leader—God—is alive and the deep and firm faith in His living presence and grace and in His promised commitment that He will never forsake the Jamaat as long as it is true to Him, sustained it during the agonizing hours of grief and loss. All remembered the late Hazoor's love and affection and his care and concern for us all, the way he shared with us our joys and sorrows and the great wisdom and courage and restraint and dignity with which he weathered the storm of grave opposition and so successfuly steered the arc of the community through troubled waters and stood like a rock in the high seas unshaken and unshakable. The phenomenal progress the Jamaat made on all dimensions under his great leadership, in the background of his parental presence his towering personality and his spiritual and intellectual stature quite naturally made us feel that the void left by his demise could not easily be filled. The Jamaat therefore felt lost like a rudderless boat. But it was grief not despair; for those who believe in the All Powerfull and benign God, know no despair. The young and the old, men and women, all prayed and wept and waited. For some 36 hours long queues of quietly weeping Ahmadis passed by the mortal remains of their beloved leader to see him for the last time and bid him farewell on his journey to Heaven.

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The Majlis-i-Intikhab or the Electoral College which is

a standing body and which was instituted by Hazrat Musleh-Maood (may Allah be pleased with him) long before his demise, met in Masjid Mubarak after Zuhr prayers on 10.6.1982. Crowds waited outside with prayers on their lips and conviction in their hearts that Allah would once again hear our cries and visit us with might and mercy and bless us with His own chosen Imam and Khalifa and transform our anxieties into peace and tranquility. He did indeed keep His promise and blessed us with His own chosen leader. The Majlis elected Hazrat Sahibzada Mirza Tahir Ahmad the younger brother of the late Hazoor. As the announcement of his election was made on the amplifier, the corwds in sheer gratefulness to God at the second manifestation of divine Will, prostrated themselves before Almighty Allah in thankfulness. Immediately after his election, some 25 thousand Ahmadis who were present near and around the mosque took the oath of Baiat (Allegiance) and were later followed by thousands more. At about six in the evening the coffin which contained the blessed body of the departed Master was carried to Bahishti Maqbara where our new Imam and Master led the Janaza prayers which were attended by more than eighty thousand male members of the community. The late Hazoor was laid to rest in the Bahishti Maqbara by the side of Hazrat Syeda Mansora Begum his first spouse who had died only seven months earlier.

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We bow our heads in submission and surrender to His will. We are strengthened by the firm belief that He indeed stands with us and that we as a community are under the umbrella of His benign protection. What He took away with one hand, he restored to us with the other. We are sad yet we are happy We weep yet we rejoice. We have lost one divinely chosen leader and have found another who too is chosen by Allah's hand.

Our new Hazoor who is 52, combines in his person great qualities of head and heart. An ex-student of Gvot.

College Lahore, London University and Jamia Ahmadiyya, He is today the greatest living scholar of the Quran and sunnah in the community, a charming speaker and orator. He can speak with brilliant facility and ease in a number of languages. As the erstwhile President of Majlis Ansarullah and Nazim Irshad of Waqf-i-Jadid, he knows the members of the community personally. He is a sportsman and a great patron of sports. His simple, unaffected, warm, gentle and pleasant manner can shed all barriers. He indeed is a gift of God to us for which we thank him again. We pray that Allah grant him a long healthy, happy, successful life and give us the strength and quality to follow him to the ends of the world with the same loyalty and devotion to spread and perpetuate the message of Islam and Ahmadiyyat and to live and die as Allah wants us to live and die for Him and for the mission for which the Holy Prophet Muhammad (on Him be peace) and his great spiritual son the Promised Messiah and Mahdi (on him be peace) stand. Allah's will be done. Amen.

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A Few Verses from the Holy Quran——

They pursue the course which the rebellious ones followed in the reign of Solomon. It was not Solomon who disbelieved; it was the rebellious ones who disbelieved, teaching people falsehood and deception. They claim also to pursue that which was revealed to the two saintly ones in Babylon, Harut and Marut. But these two taught no one till they had warned: We are Surely a trial from Allah, therefore, do not reject that which we set forth. So people learnt from them that whereby they brought about discrimination between a man and his wife, but they harmed no one thereby except by the command of Allah. But these are seeking to learn that which shall do them harm and shall do them no good, and they have certainly known that he who trafficks therein, for him there is no share of good in the hereafter. Surely evil is that for which they have souls, if they but knew. (2 : 103)

Some misguided ones have charged Solomon with having indulged in idol-worship. God, the Most High repels that charge in this verse. The Quran sets forth facts. It is a compendium of all verities and the pride of all scriptures. Pure scriptures comprising lasting commandments (98 : 3-4). The Quran should be interpreted on the basis of facts and not with reference to tales. Here it is desired to clear Solomon of the false charge levelled against him that he had been guilty of idol worship. God affirms : Solomon was not guilty of disbelief. (Al-Hakam, Vol. IV, No. 40, 10 Novemher 1900, p. 4)

It may be asked : Can a Prophet be a disbeliever ? Not so. Solomon was charged with worshipping idols for the sake of a woman. This verse repels the charge.

(Al-Hakam, Vol. VII, No. 9, 10 March 1903, p. 12)

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Whatever previous commandment We abrogated or cause to be forgotten, We reveal in this Quran one better or the like thereof: Knowest thou not that Allah has full power to do all that He wills? (2: 107)

The Quran discriminates between truth and falsehood. It is the sole criterion. It comprehends all verities and comprises all essential knowledge. But its perfect excellences are disclosed only to those pure ones who are honoured with divine revelation. To be a believer it is necessary to affirm sincerely that the Quran is the criterion by which the accuracy of traditions, which have been transmitted orally, must be determined, though not everyone is competent intellectually to apply that criterion. Such competence is granted only exceptionally. But lack of competence does not affect the criterion. Is it not obligatory to believe that the Holy Quran possesses the characteristics that God Himself has ascribed to it? Has not the Holy One described the Quran as Decisive Discourse, Discriminating Sign, Balance, Guide, Judge and Light? Has He not appointed it the means of settling all differences? Has He not said that it expounds everything and explains all? Is it not agreed that nothing contrary to it can be acceptable? If that is so does it not behove a believer to have faith in all this to affirm it by word and testify to it from his heart and adhere firmly to the position that the Quran truly is criterion, judge and guide? But the common people whose vision is veiled cannot penetrate to the deeper meaning of the Quran and have not the capacity to deduce from it matters of law and doctrine. They assume as if the traditions supplement the Quran or abrogate some of its commandments. That certainly is not so. They do neither. They only explain and illustrate the true import of the concise injunctions of the Quran, which itself says: Whatever commandment We abrogate or cause to be forgotten, We substitute in its place one better or the like thereof. This shows that a commandment, sign or verse is abrogated only by express revelation. Some divines have, however, held the view that a verse may

be abrogated by a well authenticated tradition. This has the support of Hanafi jurists. Imam Shafei does not admit the possibility of abrogation of a verse by a tradition, however well supported and yet some traditionatists would admit this possibility even through a tradition reported by a single authority. Those who admit the possibility of abrogation do not claim that a verse may in truth be abrogated by tradition. They affirm that a tradition does not in effect abrogate a verse or add to it but that in our limited vision which is not adequate for the purpose of deducing juristic principles this may appear to be the case. The truth indeed is that no addition to or abrogation of the Quran is permissible through a tradition, for this involves contradiction of the Quran. Nurul Anwar, which is a Hanafi treatise on the principles of jurisprudence states at page 91 : The Holy Prophet appointed Muaz Governor of the yemen and asked him : How will you be guided in your decisions ? He answered : By the Book of Allah. The Holy Prophet enquired : If you fail to discover an authority therein ? Muaz replied : Then by the way of the Messenger of Allah. If you still fail ? pursued the Holy Propht. I would then try to reason the matter out myself, rejoined Muaz. The Holy Prophet exclaimed ; All praise be to Allah Who has made available to His Messenger that with which His Messenger is well pleased. It cannot be said that the Holy Prophet's observation : If you fail to find it in the Book of Allah ; contradicts the verse : We have not left out anything in the Book (6 : 39) ; and everything is to be found in the Quran. For we say that not finding a matter in the Quran does not negative its being in the Quran. That is why the Holy Prophet said : If you fail to find it ; and did not say : If it should not be in the Book.

This question affirms that all matters pertaining to the faith are comprised in the Quran and that nothing has been left out. It would take volumes to set out all that is said in the commentaries in this behalf. The truth is that everything beside the Quran or contradictory of it is worthless and has to be rejected. Authentic traditions are not something alien to the Quran.

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All that they set forth is deduced from and is illustrative of the Quran. It is true that such deduction is only within the competence of the Holy Prophet or of someone who has been reflectively invested with his excellences. On the other hand, there is no doubt that he who has been invested by divine bounty reflectively with the knowledge which was bestowed by Him upon His Messenger, worthy of obedience, is enlightened with the verieties and fine subtleties comprised in the Quran. (Al-Haq, Ludhiana, pp. 90-91.)

It is my repeated experience that when, in His wisdom, God does not respond to a particular supplication, He, out of His grace and mercy, responds to another supplication of its type, as He has said: Whatever sign We abrogate or cause to be forgotten, We substitute in its place one better or the like thereof. Knowest thou not that Allah has full power to do all that He wills? (Haqeeqatul Wahy, p. 327.)

This morning I had a revelation and had it in mind to note it down, but then trusting in memory did not do so. It passed out of my mind and no effort of memory has helped to recall it. The truth is: Whatever sign We abrogate or cause to be forgotten, We substitute in its place one better or the like thereof. (Al-Badar, Vol. 7, 6 March 1903, p. 50.)

Our God is Almighty, and has full power and authority. Allah effaces what He wills (13.40). We believe that He is not restricted like an astrologer. He issues a decree in the morning and has full power to vary it in the evening. All Prophets are agreed that almsgiving and supplication for forgiveness avert misfortune. What is misfortune? It is some trouble or misery decreed by God. If a Prophet foretells it, that is a prophecy. But Allah, the Exalted, is Most Compassionate. He turns with mercy towards those who supplicate Him humbly. Thus we do not hold that prophecies of doom cannot be averted. They are forborne. (Al-Badar, Vol. VII, Nos. 19-20, 24 May 1908, p. 4.)

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Allah, the Most High, does what He pleases, and His

design is always fulfilled. Knowest thou not that Allah has full power to do all that He wills? (Al-Badar, Vol. III, No. 10, 8 March 1904, p. 4.)

Allah having full power to do all that He wills does not mean, for instance that He may commit suicide... By that token He can be said to have the power to fashion a son for Himself, and the Christian doctrine could thus be justified. Of course, Allah has all power but He never wills anything that is contrary to His Holiness and is inconsistent with his attributes which have been expounded in the scriptures from the earliest times. Such matters are not adverted to by Him. Nor does He do contrary to His promise. (Al-Badar, Vol. VI, No. 17, 25 April 1907, p. 9.)

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They claim that no one shall enter paradise unless he is a Jew or a Christian. These are their vain desires. Ask them: Produce your proof, if you are truthful. The truth is that whoever submits himself completely to the will of Allah and works righteousness shall have his reward with his Lord, No fear s all come upon such, nor shall they grieve. (2: 112-113)

The claim of the Jews and Christians is describ d as vain desires empty of the spirit of life. True salvation is that of which the seeker experiences the reality in his life, and that is that God bestows on him the strength to devote the whole of his being to serving the cause of Allah in such manner that his life and death and all his endeavour should be for the sake of Allah and he should lose all consciousness of self, his will being merged in the will of Allah. This should not be his mere determination. All his faculties and capacities, his reason and understanding, and all his strength should be devoted to this pursuit. It will only be then that he would deserved to be called righteous, that is to say one who has carried out his duty of service and obedience to the limit of human capacity. Such a one is truly saved. As the Holy Prophet was directed: Say to them: My Prayer and my sacrifices and my

e and my death are all for Allah, the Lord of the worlds; He has no partner. To this end am I commanded and I am the foremost of those who submit wholly to Allah. (6 : 163-164).

Then Allah the Glorious, has set out in His Noble Book the insignia of this salvation. That which has already been indicated is a distinguishing mark of one who has achieved salvation, but as the eyes of the worldly are not able to perceive these inner tokens of salvation and reaching out to Allah, and the matter of this reaching out is left in doubt, its indices have been described. There is no sect or creed that proclaim itself excluded from salvation and condemned to hell. Everyone claims his own people or members of his own community as those who have attained salvation. How can then the matter be determined? Allah, the exalted, has appointed insignia for the purpose of distinguishing the true believers and those who have truly attained salvation, so that the world should not be left in doubt. We proceed to mention some of them.

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Hearken, the friends of Allah, that is those who believe and are ever mindful of their duty to Allah, shall certainly have no fear nor shall they grieve; for them are glad tidings in this life and in the hereafter; there is no changing the words of Allah. That is the supreme triumph (10 : 63-64) In this verse there is a divine promise, and there is no changing the words of Allah, that those who have attained salvation will be granted assurance of it by means of dreams, visions and verbal revelation. This will be the distinction between them and others. Those who have not attained salvation will not be able to stand up to them.

Again, it is said: On them who affirm: Our Lord is Allah, and then remain steadfast, descend angels, reassuring them: Fear not nor grieve, and rejoice in the Garden that you were promised. We are your friends in this life and in the hereafter. Therein you will have all that you desire, and therein you will have all that you ask for: an entertainment

from the Most Forgiving, the Ever Merciful (41 : 31-33).

This verse speccifies several factors as insignia of acceptance by God, for instance, the descent of angels with revelation, reassurance of God's help and support and the commencement of heavenly life in this very world. Then at another place it is indicated that he who attains salvation brings forth good fruit and that he continuously receive the fruits of heavenly blessings : It brings forth fresh fruit at all times (14:26).

Another verse runs : When My servants enquire from thee concerning Me, tell them I am close. I respond to the call of the supplicant when he calls on Me. So should they respond to Me and and have firm faith in Me that they may be rightly guided (2.187). In this verse the Holy Prophet is directed to tell those who believe in Allah and His Messenger and who desire to know what relationship Allah has with them which distinguishes them from others, that Allah is close to them ; that is to say, they are favoured by Allah in that He is close to them, while others are far away and discarded ; and that when any of them supplicates Him He responds to him, that is to say, He speaks to him and accepts his supplication. So should they carry out Allah's commandments and have firm faith in Him that they may be blessed. In many other places Allah, the Glorious sets out the insignia of those who have attained salvation. If they were all collated this paper would become lengthy. Among them is the verse : O ye who believe, if you are mindful of your duty to Allah, He will bestow upon you a mark of distinction (8 : 30). Such mark will distinguish between those favoured with salvation and those not so favoured. (Jang Muqaddas, Statement of May 26, 1893, pp. 7-10).

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As God, the Most High, has from the very beginning invested man with the capacity to sin, He has also invested him with the capacity to safeguard himself against sin as He has said : the truth is that whoever submits himself completely to the will of Allah and works righteousness, shall

have his reward with his Lord. No fear shall come upon such, nor shall they grieve. Thus to turn to God with repentance and to devote one's life to His cause is such a simple and sure remedy for delivery from sin, that it is not confined to any particular age. Ever since man has appeared in this temporary resort he has been governed by this law. As his nature has a trend towards sin, it has also a trend towards remorse and eagerness to die in the cause of Allah. So that the poison and its antidote are both inherent in him. It is not that the poison erupts from the inside and the antidote has to be looked for in the jungles. (Jang Muqaddas, Statement of May 30, 1893, p. 8)

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Etymologically, Islam means : earnest money paid to make a contract binding, or to commit an affair to someome, or to sue for peace, or to give up a claim or difference. Its technical meaning is that indicated in the verse : The truth is that whoever submits himself completely to the will of Allah and works righteousness, shall have his reward with his Lord. No fear shall come upon such, nor shall they grieve. That is to say, a Muslim is one who commits his entire being to God. In other words, he should devote himself to Allah, to donig His will and winning His pleasure, and should occupy himself with working righteousness for His sake and should bend all his faculties and capacitites to that end. This means that in belief and conduct he should become wholly God's. In belief this would mean that he should conceive his coming into being as for the purpose of recognising God, obeying Him, loving Him and winning His pleasure and love. In conduct it would mean that he should strive to compass, wholly for the sake of Allah, every form of good which is related to any of the faculties and capacities that have been bestowed upon him by God. This he should accomplish with such eagerness, zest and attention as if in the mirror of his performance he is privileged to behold the countenance of his true Lord.

It is the one whose purity of belief and conduct pro-

ceeds from such personal love as has just been mentioned and whose righteous actions result from such eagerness as has just been described who will be accounted worthy of reward in the sight of Allah. No fear shall come upon such nor shall they grieve. In other words they will have attained salvation. When a person having believed sincerely in Allah and His attributes puts himself in complete accord with Him and his will is subordinated to Allah's will, and all his pleasure is entered in obedience to Allah, and all his actions begin to proceed not from effort but from pleasure and delight, then that is the condition that can be described as prosperity, salvation and deliverance. That which will be observed and experienced in the hereafter as pertaining to salvation will be the materialised reflections of this very condition. The truth is that the heavenly life begins in this very world, and the root of the torment of hell is also the filthy and blind existence led in this world.

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Thus reflecting on this verse every sensible person will realise that no one can truly claim to be a Muslim unless the whole of his being comprising all his external and internal faculties and capacities is devoted wholly to Allah and His cause and all that he has received in trust from God is rendered back to Him, and he exhibits a full picture of the true reality of Islam not merely by way of belief but also in the mirror of his conduct. He must demonstrate that his hands and feet, heart and brain, reason and understanding, anger and compassion, forbearance and knowledge, all his spiritual and physical faculties, his honour and property, comfort and delight, and all that pertains to him from the hair of his head to the nails of his toes, including his motives, apprehensions and emotions have been completely subordinated to God as a person's limbs are subordinated to him and are controlled by him. In short it should be proved that his steadfastness has reached the stage where all that pertains to him has ceased to be his and belongs to God and that all

his faculties and capacities are so constantly devoted to the service of God as if they were the limbs of God.

These verses also clearly indicate that devoting one's life to the service of God, which is the essence of Islam, has two aspects. One is that God, the Most High, should be the object of one's worship, one's goal and Beloved, and that nothing should be associated with Him in the worship, love, fear and hope that are His due, and that His glorification and praise and worship together with all its regulations, and His commandments and injunctions, and His decrees and determinations should be wholly and cheerfully accepted and should be carried out eagerly with the utmost humility and self-effacement, and that all those holy verities and pure insight which are the means of appreciation of His vast powers, and are intermediaries for the comprehension of the exalted nature of the kingdom and authority, are a reliable guide for the recognition of His bounties and beneficences should be fully ascertained.

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The other aspect of devoting one's life to the service of God is to be diligent in providing service, sympathy, remedy and sharing of sorrows for His creatures, to take pains to provide comfort for them, and to endure hardship to procure ease for them.

It will be seen that the concept of Islam is a sublime one and that no one can truly deserve to be called a Muslim until he commits his whole being with all its capacities, designs and desires to God, and discarding his ego and all that concerns it devotes himself wholly to His cause. In other words, a person can be called a Muslim only when he undergoes a revolution and casting aside all neglect and indifference stamps out every trace of the inherent tendency towards evil and after this type of death experiences a revival of working righteousness, for the sake of Allah, excluding everything except obedience of the Creator and sympathy for His creatures.

Obedience of the Creator means that for the purpose of

upholding His Honour, Glory and Unity one should be ready to suffer disgrace and humiliation, and to pass through a thousand deaths and that in the process of obeying Him one hand should be capable of cutting off the other unhesitatingly, and that love for honouring His commandmets and eagerness for winning His pleasure should make sin appear so repulsive as if it were a devouring fire, or a lethal poison or a consuming lightning which must be eschewed with all one's might. In short it means to discard all one's desires for the sake of doing His will, to welcome fatal injuries for the sake of winning through to Him, to break off all connections for the sake of maintaing connection with Him.

Sympathy for God's creatures means that in respect of all their needs and in respect of all the diverse ways in which God has made some of them dependent upon others, purely for the sake of winning Allah's pleasure, one should seek to promote their welfare through real, true and selfless sympathy and should help everyone in need out of one's God-given capacity and should spend oneself in achieving their uplift here and hereafter.

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This dedication to seeking the pleasure of Allah would deserve to be so accounted only when all one's faculties should be so imbued with the spirit of obedience to God as to appear as if they are divine instruments through which from time to time divine acts are manifested, or as if they are polished mirrors which reflect perfectly clearly divine will and divine designs. When obedience and service of the Divine arrive at that perfect stage, then by virtue of the blessings of this divine baptism it is permissible to say metaphorically of the faculties and limbs of such a person, for instance, that his eyes are God's eyes, or his tongue is God's tongue, or his hands are God's hands, or his ears are God's ears, or his feet are God's feet, for all these faculties and limbs being filled with God's designs and becoming reflections of His will, in His cause, become deserving of being called His image.

As a person's faculties are wholly subject to nis will and designs, so a perfect man arriving at this stage develops complete accord with divine will and design and everything pertaining to God's Greatness and Unity and Mastership and Divinity, and His will and pleasure in all things become as dear to him as they are to God. So this grand obedience and service which is wholly for the sake of Allah and is compounded of sincere love and perfect devotion is Islam, its essence and quintessence, which is achieved after deliverance from self and desire and design.

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The verse under comment comprehends all three stages of spiritual fulfilment, self-effacement revival and union. Complete submission to the will of Allah predicates that all faculties, capacities, and everything belonging to one should be committed to God and dedicated to His service. This condition is called *fana*, i.e., self-effacement ; for when a person, in conformity to the meaning of this part of the verse, has committed his whole being together with all his faculties to God and dedicated them to His service, and discarded utterly his own will and design to act or refrain, he has in truth suffered a type of death. The mystics have named this death *fana*.

This is followed by "and works righteousness" which points to the stage of *baqa* (revival). For when a person after complete self effacement comes into movemnet again under divine direction' and after cessation of all movement through personal volition begins to move, having been filled with divine direction, that is a renaissance which is termed *baqa* (revival).

Then follows : He shall have his reward with his Lord. No fear shall come upon such, nor shall they grieve. This affirms the certainty of reward, and precludes and obviates fear and grief. This signifies *liqa* (union). When a person s spiritual insight and certainty and trust and love reach

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the exalted state in which the reward of his devotion and faith and loyalty is no longer a matter of speculation but is so certain and sure and present and visible and felt as if he is in enjoyment of it, and in which he is so sure of the existence of God as if He is visible to him, and in which he is completely rid of all fear concerning the future and all grief relating to the past and present and in which every spiritual bounty is perceived as being available, that state which is free of all constraint and obscurity, and is guarded against all doubt and uncertainty, and is immune against all torment of waiting is termed *liqa* The word righteousness employed in the verse points to the state of *liqa*. For, according to the Holy Prophet, righteoussness connotes that perfect state in which a person establishes a degree of communion with God in his worship as if he beholds Him. Perfect realisation of the stage of *liqa* means that the divine mantle should envelope completely the humanity of the seeker as fire envelopes completely a piece of iron so that the iron takes on the colour of the fire. Some seekers have been misled regarding the nature of this relationship and have failed to distinguish between being surcharged with a quality and a total change of being. Some mystics have termed such saints who had arrived at the stage of *liqa* or had a taste of it children of Allah, by virtue of their having been completely received under the shadow of the compassionate attributes of God, and as a child's features bear some resemblance to those of the father, these too having adorned themselves reflectively in the pattern of divine attributes have established a relationship with them. Such titles are not in general use in Islamic terminology but those gifted with spiritual insight have found a basis for them in the Holy Quran. For instance it is said: Celebrate the praises of Allan as eagerly as you were wont to celebrate the praises of your forefathers, or even with greater eagerness (2 : 201). It follows that if metaphoric use of such terms were not to be per-

missible Allah, the Exalted, would not in His Word have employed expressions which could be cited as a justification for their use.

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When a person has arrived at the stage of *liqa* on occasion he does something that seems to be beyond human capacity and appears to reflect the exercise of divine power. For instance, as is well-known, the Holy Prophet (on whom be peace) gathered up a handful of gravel, during the battle of Badr, and threw it in the direction of the enemy, not with the support of a supplication but of his own spiritual vigour, and that handful of gravel exhibited a supernatural quality in that the few score particles of gravel of which it was composed seemed to have so multiplied and to gather such force that they penetrated into the eyes of every one of the enemy host and rendered them blind for the moment, thus causing widespread confusion among them and putting them to flight. This miracle is referred to in the verse: It was not thou who didst throw the handful of gravel at their faces, but it was Allah Who threw it (8 : 18); meaning this was not a human aceievement, divine power brought it about.

In the same way another miracle of the Holy Prophet (on whom be peace) when the moon was rent asunder was manifested by the exercise of similar reflective divine power with which no supplication was associated. It was achieved through pointing a finger which was filled with divine power. Many such miracles were performed by the Holy Prophet through his compulsive power with which no supplication was associated. On several occasions a little water in a cup was by the power of his fingers so swollen in volume as to slake the thrist of a host of men and a large number of camels without suffering any diminution in quantity, and on other occasions a few loaves in consequence of his laying his hands upon them sufficed to feed a multitude, a small quantity of milk sufficed for the need of many people, the salt water of a well

was made sweet, severe wounds were healed several times and an eyeball that was knocked out in a battle was picked up by him and replaced in its socket and all went well with the sufferer. Many other such deeds were performed by him on his own at the back of which a hidden divine power was working.

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If todays Bramhos, philosophers and worshippers of nature should reject these signs they are excusable for they do not possess the faculty of recognizing the spiritual state in which divine power is reflectively bestowed upon man. If they laugh at such manifestations their laughter is also to be excused, for in their spiritual evolution they have not advanced beyond the stage of infancy, and not only suffer from this deficiency but would be happy to die in that condition.

More regrettable is the case of the Christians who having learnt of some instances of this kind, though much inferior in their quality, in the case of Jesus use these as arguments in support of his divinity. They urge that his bringing the dead to life and healing the paralytic and the leprous was of his own power and not as a result of prayer and they cite this as an argument in support of the assertion that he was truly the son of God, and indeed was God. Alas they do not realize that if a person can become God through such signs our Holy Prophet was much more deserving of such divinity for he performed a much larger number of miracles than did Jesus. Furthermore, not only did our guide and master, the Holy Prophet, on whom be peace, perform such miracles himself but he left a long tradition of them for ever among his people, which has been kept up throughout as needed in every age and will so continue till the end of days. This reflection of divine power has been manitested through the exalted souls among the Muslims on a much larger scale than in the case of any other people. What folly is it then to proclaim a person God or son of God on the basis of such miracles. If such signs were to

establish the divinity of a person what limit would there be to gods ?

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It must, however, be remembered that though such manifestations of superhuman power are of the nature of divine signs they are not in the same category as direct manifestations of divine power which take place without the intervention of an intermediary, nor would this be appropriate. Therefore, when a Prophet or saint is able to manifest a sign of this type, through the exercise of superhuman power, without supplication, it falls short in some respect or the other, of direct manifestations of divine power, which God, the Exalted, displays openly through His perfecf might. In other words such miracles of Prophets and saints, as have been referred to above have always some aspect of weakness or short-coming as compared with direct manifestations of divine power, so that a distinction may be maintained in the eyes even of those who are not given to deep reflection. That is why the rod of Moses, though it became a serpent on several occasions yet remained a rod, and the birds of Jesus, though capable of flight as affirmed by the Quran, yet retained their character of clay, and there is no evidence that they became live birds. The manifestations of divine power through the Holy Prophet (on whom be peace) were of a much stronger type as they were charged more fully with that power, the Holy Prophet himself being a more perfect, more exalted and higher example of divine manifestations and we are, therefore, not able to classify more exactly his miracles of this type and yet we believe that there must be a distinction between the signs manifested through His Messenger and those mainifested by God direct.

Our meaning is that when a person attains to the stage of *liqa*, then during an upsurge of that state manifestations of divine power emanate from him, and anyone who spends a sizable portion of his time in intimate association with him is sure to witness some of these manifestations, for in that state of upsurge a reflection of divine attributes is manifested

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through the person in *liqa* so that his mercy becoms a reflection of God's mercy and his anger becomes a reflection of God's wrath. It often happens that without a supplication he says: Let such and such be and it becomes; or he looks at another in anger and the latter is afflicted with misfortune, or looks upon someone with mercy and that one becomes an object of divine mercy. As God's command: Be; always without fail brings about the result designed, so also the Be! of such a one pronounced in the upsurge of the state of *liqa* never goes by default. The reason, as already stated, is that such a one through perfect communion is imbued with the reflection of divine attributes, and he is held in the firm grsap of divine manifestations, and the True Beloved, removing the intervening obstructions, holds him in close embrace. As He is Himself the Blessed, He invests with blessings the words and deeds, the movements and stillnesses, the food and clothes, the place and time and all the accessories of such a one. Thereafter everything that comes in contact with him is blest without even his supplication. His home is blest, its doors are blest, and he witnesses the blessing and perceives its perfume. When he issues forth God is with him with all His blessings, and when he returns home he brings an ocean of light with him. He becomes a strange being whose true condition is known only to God, the Most High.

Once the state of *fana* (self-effacement) is fully established, which illustrates total submission to the will of Allah, as indicated in the verse under comment, and which the Holy Quran calls steadfastness, the stages of *baqa* (revival) and *liqa* (union) follow immediately. In other words, when a person is wholly emptied of desire and design and has achieved complete self effacement then the stage of *baqa* (revival) cannot start. That stage will start only when effort is no longer needed for obedience and the green and waving branches of obedience rise eagerly from the heart like natural vegetation, and all that is accounted one's own in truth becomes God's, and as other people derive pleasure from the

fulfilment of their desires this one's joy and happiness are all in the worship and remembrance of God, and his desires and designs are altogether replaced by the will and pleasure of Allah.

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Then when the state of *baqa* (revival) is firmly established and is fully realized and saturates the whole being of the seeker, and he perceives a light descending from heaven which removes all obstructions and a new, sweet and delicious love is generated in the heart, and the heart experiences a peace, comfort, contentment and joy such as are experienced in the sudden meeting with and embrace of a long separated dearly loved friend, and the bright, delicious, blessed, delightful, eloquent, perfumed and gladdening words of God, the Exalted, begin to descend while he is sitting, standing, sleeping or awake, like a cool, agreeable and perfumed breeze that arrives in the morning after its passage over a rosarium and brings delight and intoxication, and when he is so drawn towards Allah, the Most High, that he cannot live without contemplating his love for and devotion to him, and when he is not merely ready to sacrifice his property, life, honour, progeny and that all is accounted his but in his heart he has sacrificed everything, and feels a mighty pull for which he cannot account, and perceives a powerful diffusion of light within himself as if the day had dawned, and observes the currents of love, devotion and loyalty running strongly inside him and feels from moment to moment as if God has descended upon his heart; when the state is experienced in all its aspects, then let him rejoice and render thanks to the True Beloved, for that is the apotheosis which is termed *liqa* (union).

In this ultimate state a person feels as if having been washed in many pure waters, and having been cleansed of the last vestige of self he has been created anew and the throne of the Lord of the worlds has been set up inside him, and the refulgent countenance of God, the Pure and Holy, with all its bewitching beauty and grace has been clearly

revealed to him never to be veiled from him. But it must be remembered that these two states *baqa* (revival) and *liqa* (union) are not acquisitions but bounties. Effort and earning are limited to the stage of *fana* (self-effacement). The journey and struggle of all righteous seekers come to an end at this stage and the circle of human perfection is completed. It is the way of Allah that when the pure hearted have completed in its entirety the stage of *fana* (self-effacement) the breeze of God's bounty wafts them instantly to the stage of *baqa* (revival) and *liqa* (union).

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This shows that all the travails and trails of this journey come to an end with the stage of *fana* (self-effacement), and that beyond it there is no room for man's effort, labour and diligence. The pure love that is generated in the human heart for the Noble and Glorious God in the state of *fana* (self-effacement) attracts a bright flame of divine love and that is interpreted as *baqa* (revival) and *liqa* (union). When divine love descends in response to man's love for God, the meeting of the two loves generates a bright and perfect reflection of the Holy Spirit in the human heart. At the stage of *liqa* (union) the light of the Holy Spirit is extremely bright. The superhuman signs, mention of which we have made above, proceed from such people because this light of the Holy Spirit abides with them in all conditions and dwells in them and never departs from them, nor do they depart from it. That light issues every moment with their breath, and falls upon everything with their looks and manifests its luminous quality to other people through their words. That light is called the Holy Spirit. But it is not the real Holy Spirit. The real Holy Spirit is that which dwells in heaven. This Holy Spirit is its reflection, which abides in pure minds and hearts and brains and does not depart from them for the twinkling of an eye. He who suggests that this Holy Spirit sometimes departs from them with all its properties and qualities is utterly in the wrong, and defames the holy chosen ones

of God by giving expression to his dark notion. It is true that the real Holy Spirit remains at its station, but its reflection which is also termed Holy Spirit permeates those minds and hearts and brains and limbs which having attained the state of *baqa* (revival) and *iiqa* (union) are deemed worthy that the perfect love of God, the Most High, with all its blessings should descend upon their clear and bright love for God. When the Holy Spirit descends upon a human heart it establishes a relationship with that human being like the relationship that subsists between the soul and the body. It becomes sight and serves the eyes; it becomes hearing and invests the ears with the spiritual faculty of hearing; it becomes the power of speech of the tongue, the righteousness of the heart and the ability of the brain. It permeats the hands and influences the feet.

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That one has attained salvation who has submitted the whole of his being to Allah, like an animal that submits to being sacrificed; and proves himself not only by his motive but also through righteous conduct. He who does this has his reward determined with God. No fear shall come upon such, nor shall they grieve. (Report of the Conference of Great Religions, p. 88.)

Steadfastness on our part means to submit ourselves wholly like an animal offered for sacrifice, as laid down in the verse: Whoever submits himself wholly to Allah and works righteousness. We shall be accounted steadfast only when all our limbs and all our faculties are employed on His behalf and our lives and our deaths are all for His sake. (Report of the Conference of Great Religions, p. 131.)

To devote oneself with all one's faculties to the cause of God and to develop one's spiritual insight to the stage of *ihsan*, that is to say, to remove all intervening obstructions and so to conduct oneself as if God is within one's sight is Islam. A person can be called a Muslim only when all his

faculties are employed in the cause of God, and are put to work in their appropriate places under His command and none of them operates under its own urges. New life is bestowed only in consequence of complete change and such change is not possible unless all faculties the sum of which constitutes a human being, are brought under subjection to God. When they are all so subjected and begin to act in accord with their natural properties along a straight line, the person to whom they pertain will be called a Muslim. (Sat Bachan, pp. 147-148.)

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The Arabic word for self (*wajhun*) in the verse under comment means face or countenance. As a person is distinguished by his face from among hundreds of millions the word is used metaphorically in the verse as signifying a person and his faculties by virtue of which he is distinguished from other animals, as if those faculties are the countenance of his humanity. (Sat Bachan, p. 147, footnote.)

He who submits himself wholly to Allah and dedicates his life to His cause and is eager in doing good will receive his reward from the fountain of nearness to God. Such will have no fear nor shall they grieve. In other words a person who devotes all his faculties to serving the cause of Allah, and his word and deed and his moving and standing still are all for the sake of Allah and he is eager in the pursuit of doing good, will be rewarded by Allah from Himself and will be delivered by Him from all fear and grief

The quality Islam (submission) that is mentioned in this verse, is called steadfastness elsewhere in the Quran. For instance, we are taught the prayer : Guide us along the path of steadfastness, the path of those who were the receipients of Thy bounties and for whom the gates of heaven were thrown open (1 : 6-7). The steadfastness relative to everything can be determined only by considering its *raison d'etre*. The *raison d etre* of man is that the human species has been created for the service of God. The steadfastness of man, therefore, is that as he has been created for eternal obedience, so he should truly become God's.

When he will become God's with all his faculties, undoubtedly he will become a recipient of God's favour and that is termed a pure life. (Replies to Four Questions of Sirajuddin, pp. 18-19.)

In truth whoever submits himself completely to the will of Allah and works righteousness means that Islam has two facets. One, to be so absorbed in seeking the will of Allah, as to surrender one's own will, and to place one's head at His threshold in search of His will, Two, to do good to all. (Baraheen Ahmadiyyah, Part V, p. 20.)

A Muslim is he who submits himself wholly to the will of Allah. *Wajhun* means face, but it also connotes person or being. He who commits all his faculties to Allah is alone worthy of being called a true Muslim. (Report of the Annual Conference, 1897, pp. 79-80.)

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True Islam is that one should dedicate all one's faculties for life to the cause of Allah so that one may attain purity of life. Allah, the Exalted, invites this dedication in the verse: Whoever submits himself completely to the will of Allah and works righteousness, shall have his reward with his Lord. No fear shall come upon such, nor shall they grieve. Here submitting oneself completely to Allah means to fall at Allah's threshold eagerly in self-effacement and to dedicate one's life, property, honour and all that one has to the service of Allah, and to convert the world and all that pertains to it to the service of the faith. This does not mean that one should have no concern with the world. This is not what I urge. Allah does not forbid participation in the world. On the contrary, Islam forbids monasticism. Such withdrawal shows lack of courage. The wider are the contacts of a believer with the world the greater are his chances of spiritual rise for his goal is the faith and the world, its riches and honours are servants of the faith. What is meant is that the world should not be pursued for its own sake, as but a means of the service of the faith, and it should be pur-

sued in such manner that it should serve the faith. A person who sets out on a journey procures for himself a mount and provisions for the road. His purpose is to arrive at the goal, his object is not the mount or the provisions. These are only the means towards the end. In the same way one may pursue the world, but only as a means for the service of the faith. (Al-Hakam, Vol. IV, No. 29, 16 August 1900, p. 3.)

One must dedicate oneself to the cause of Allah. I sometimes read in the paper that so and so had dedicated his life to the service of the Arya Samaj, or so and so had dedicated his life as a missionary of the Church and I wonder why Muslims do not dedicate their lives to the cause of Allah in the service of Islam. If they would recall the blessed time of the Holy Prophet (on whom be peace) they would know how lives were dedicated in the service of Islam. This is not a losing but a vastly profitable bargain. Would that the Muslims knew and were aware of the profit and benefits of this commerce. Does he who dedicates his life to the service of the faith for the sake of Allah, lose it? By no means. He shall have his reward with his Lord. No fear shall come upon such, nor shall they grieve. I, who have full experience of it and have, through the sheer grace and bounty of Allah, savoured its comforts and delights, have the desire only that if I come back to life again for the sake of dedicating my life to the cause of Allah and then die and come back to life, each time my eagerness and delight may be multimplied. Thus as I have experience of it, Allah, the Exalted, has bestowed upon me such eagerness for it that even if I was told that there is no benefit or merit in this dedication I would not restrain myself from the service of Islam. (Al-Hakam, Vol. IV, No. 31, 31 August 1900, pp. 3-4.)

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Islam means to pass under the complete control of Allah, and the sum of it is the true and perfect obedience of God. A Muslim is one who offers his whole being to God without any stipulation of reward; he who submits himself completely

to the will of Allah and works righteousness. (Al-Hakam, Vol. VI, No. 17, 10 May 1902, p. 6.)

The true victory of Islam consists in this that, as the word Islam itself connotes, we should commit our entire beings to God, and should empty ourselves of our egos and all their emotions, and no idol of desire, design or the pleasure of any created being should stand in our way, that we should be uttery occupied with seeking the pleasure of Allah. After this *fana* (self-effacement), *baqa* (revival) which should sharpen our vision, illumine afresh our spiritual insight, charge our love with now eagerness so that we should become new persons, and our Eternal God should become newly our God. This is the true victory, of the numerous aspects of which one is verbal divine revelation. (Tabligh Risalat, Vol. I, pp. 144-145.)

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A Muslim is one who commits himself utterly to the cause of Allah, and works righteousness for the sake of Allah, as if his faculties are annihilated and he himself is slaughtered in that cause. Abraham set the example in that he did not let his self intrude in the least in his carrying out of the divine will and immediately set about slaying his son in obedience to a slight divine indication. (Al-Badar, Vol. 2, No. 43, 16 November 1903, p. 334.)

There is none worthy of worship save Allah, is verbal affirmation. Its practical proof is conduct in conformity with : Whoever submits himself completely to the will of Allah and works righteousness. A mere verbal affirmation amounts to nothing and has no value. Faith without conduct is like a bird without wings and feathers, which is only a lump of flesh that can neither walk nor fly. Islam means that despite witnessing terrible scenes, and despite the conviction that a stand means putting one's life in danger, one should commit oneself to the cause of Allah without counting the cost. In the array of battle every soldier knows that he is advancing into the jaws of death, and that death is much more pro-

bable than survival, yet in obedience and loyalty to his officers, he goes forward disregarding all danger. This is Islam. There is none worthy of worship save Allah; inculcates the Unity of the Divine, and: Whoever submits himself completely to the will of Allah; demands proof of true and living faith this Unity through complete submission to the will and cause of Allah. (Al-Hakam, Vol. XII, No. 42, 14 July 1908, p. 8.)

These are two ways for the spiritual development of man. One; carrying out of the ordinances of the law; and two, submission to divine decrees. This is indicated in: Whoever submits himself completely to the will of Allah. What is Islam? It is to submit oneself to the will of Allah for the purpose of seeking His pleasure. With the terrible prospect of trials and tribulations opening out before one, like the flashing and striking of swords on the field of battle, with life at stake every moment, to accept everything in disregard of every hazard, is the essence of the teachings of Islam. (Al-Hakam, Vol. XII, No. 41, 14 July 1908, p. 10.)

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A Review Article

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SANSKRIT AND ARABIC

KHALED AHMAD

British linguist William Jones (1747-1794) who compiled Muslim Law in India from Arabic and Persian sources, was also the first translator of Kalidasa. His work on Hindu law took him back to the origins of Sanskrit and equipped him to indulge the passion common to all philologists of his times : looking for the primal language from where all human idiom emerged. By some quirk, he was unable to relate the Indo-European group of languages, which included Sanskrit, to the semetic group, which included Arabic. Such was Jones's authority that the two groups have been treated by modern scholars as two separate and sealed syetems till today.

Thus-was the original search for the 'Ursprache' or primal speech abandoned. German philosopher-scholarHarder (1744-1803) rejected the theory of divine origin in a famous paper awarded a prize by the Berlin Academy and traced all languages to onomatopoeic roots, As Maxmuller (1823-1900) later recalled, Harder renounced, the sound theory towards the end of his career and helplessly fell back on the writings of those who claimed that language was miraculously revealed. Maxmuller himself remained an agnostic, like his predecessor Bopp, as to the possibilty of their being a common source to all languages. In his 'Science of Language' he wrote : 'The comparisons that have been instituted between the Semetic roots, reduced to their simpler form, and the roots of the Aryan languages have made it more than probable that the material elements with which they both started were originally the same.

In our times, Noem Chomsky and George Steiner have both rejected the onomatopoeic theory of language and have reflected on the possibility of a primal idiom without the required connective genius that rare scholars like Jones possessed in those early days of linguistic scholarship. In 1963, a

Pokistani philologist, Muhammad Ahmad Mazhar, publisned his book, 'Arabic, the Source of all languages', and revived, on sound empirical basis, the theory of language as divine revelation and set up Arabic as the primal source the linguists have been looking for. He formulated ten irreducible principles of sound-slippage according to which primary words have travelled from Arabic into the vocabularies of other languages. In 1967, Muhammad Ahmad Mazhar put out his second volume 'English traced to Arabic,' in which he related the basic vocabulary of English etymologically to Arabic roots in acccordance with his ten principles. His latest book a labour stretching over 16 years, traces one of the most fascinating of world languages, Sanskrit, to Arabic. Published in 1982, it is titled. 'Sanskrit traced to Arabic.'

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The romance of Sanskrit is owed to the fact that its structure and grammer received codification before any other language in the world. Its earliest literary record goes back to between 1500 and 2000 B.C. in the shape of vedic Sanskrit. In the fourth century B.C. it was already a perfectly codified and regulated idiom. Four thousand detailed rules were laid down by the celebrated grammarian Pannai, as early as 300 B.C. to be elaborated by successors like Katanya, Vartikas, Bhartari, Patanjali, Vamana, etc. Sanskrit has 48 letters comprising 13 vowels and 35 consonants. According to Panid Bhunmanad in his 'Ecclesia Divina,' it has 2,000 basic roots, although Maxmuller managed to dig up only 1,700 in his effort to set it up as the first Aryan language. All Sanskrit words are made from these roots with the help of 25 prefixes and 200 suffixes. Among the Aryan group it thus has the largest etymolagical base.

To the philologist studying roots consonants represent the essence of the language, vowels are mere accretions that drop off or cling to the word at the slightest oral provocation. Therefore the long and short vowels and the diphthongs that represent the wovel-mix in Sanskrit are separated

from the alphabet at the very outset. Out of the remaining consonants, hard versions and duplications of sounds as well as the aspirated letters are likewise eliminated to get at the basic consonantal fund of the language. Sanskrit thus ends up with only 18 letters which have their coutnerparts in Arabic, forming sound patterns through the five main organs of speech: guttural, palatal, lingual, dental and labial.

It is also well known that Sanskrit is greatly indebted to experts for its superstructure of vocabulary. The grammarian who codified it also assisted in coinage. The evidence of coinage lies in the fact that most nouns are derived from verbs. As the fund of verbs is always limited in a given language, Sanskrit ends up having a very small infra-structure of primary words. This in itself leads to the phenomenon of one word being applied to denote a multiplicity of sense. One example of the Sanskrit noun as derived from Arabic verb is 'istri' (woman), which is from Arabic root verb 'str' (to hide) The noun 'amar' (immortal) is a negative of the Arabic verb 'mar' (to pass).

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Sanskrit uses metaphor for the designation of objects. For instance human body is almost completely described through simple and no original words enrich the language in this regard. 'Deh' (concealer of soul) is the word for body and is derived from Arabic 'deh' (to conceal); 'sira (summit) stands for 'head' and is taken from Arabic 'stat' (summit). Similarly, 'tali' (clapper) for the palm of the hand is taken from Arabic 'lta' (to slap); 'pad' (tread) stands for foot from Arabic 'fal' (to tread). Examples could be endlessly multiplied to demonstrate the paucity of original words in Sanskrit.

Thus a paucity of primary words in Sanskrit gives rise to two of its basic characteristics: a shortage of synonyms and a plethora of homonyms. All linguists agree with Maxmuller when he says in his 'Science of Language' that synonyms imply richness in a language, namely, that it has been possible to designate a single sense in various mutually exclusive

words. giving rise to more primary words. The homonym, on the other hand, implies weakness, which gradually erodes the fund of primary words. Homonym is a word having the same sound as another but a different meaning and origin. Sanskrit, together with other non-Arabic languages, is full of homonyms, confounding the etymologist looking for common roots across linguistic frontiers. Sanskrit has revealed 800 homonyms to the scrutiny of our scholar M.A. Mazhar; English is supposed to contain 600. The homonyms in Sanskrit take their origin in 1.900 Arabic roots. According to Mazhar, 1,900 primary words have been transformed into 800 because of the tendency of the Indo-Aryan language group to write the letters separately unlike Arabic and insert vowels in their structure. Once the vowel is inserted, processes of elision and slippage pare the words down to identically sounding units conveying divergent sense. In short, the joined writing and vowel points that represent a basic impediment to the modernisation of Arabic-related scripts are a boon to the etymologist. Some interesting Sanskrit homonyms : 'ghata' meaning coll.sion and bathing place are two Arabic words 'qut'. to strike, and 'qta' bank of river ; 'str' meaning to throw down and to hide is derived from two Arabic primary words 'str-with-tay,' to hide, and 'str-with-toi' : 'kalka' meaning paste, foulness, sin, guile is derived from Arabic 'kaal' to glue, 'kala', to defile, 'khal', evil, 'ghail'. wickedness and 'ghal' to deceive. (Kalka is a word that would have excited Jung as it relates to his study of alchemy and simulacri) There are Sanskrit words that actually stand for 12 different Arabic primary words ! For Mazhar that is proof enough that Arabic is the source of all languages.

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One reason why Arabic could not be considered for a comparative study with the Indo-Aryan languages was the triliteral nature of its root words. Maxmuller laid down the rule : Sanskrit roots are monosyllabic, usually through the conjunction of two consonants or one vowel with a conson-

ant ; while Arapic roots ware systematically triliteral. For instance, the universal word 'da' (to give) is 'adi' (to pay) in Arabic. Ignoring the manifest phonetic link between the two roots, he was persuaded to dismiss the comparison. At another place, however, he says of the Chinese. "The monsyllabic character of Chinese is not original but is a lapse from an earlier polysyllabic structure." That observation strengthens the argument of M. A. Mazhar when he points that triliteral Arabic roots were transmuted into biliteral ones in Sanskrit.

The authority of archaeological discovery in no small way discouraged comparative studies by designating Arabic a much recent language. The discovery of the various scripts is dated like this : Semerian (4000 B.C.) Chinese (1500 B.C.). Sanskrit (1200 B.C.) and Arabic (328 B.C.). Needless to say, the late discovery of the written Arabic inclined the etymologists to the view that Arabic could not be considered for a study determining the primal language. As an etymologist, Mazhar is outspoken about his ideas of purity in language structure. The moment a language is reduced to writing, it begins to lose its richness, what is essentially divine plenitude is sought to be imprisoned in man-made codification, vowels and consonants are deployed to discipline what is essentially primitive. From this point of view, a late codification of Arabic has helped in the retention of its primitive richness. It may break the heart of the educationist, but for a searcher of roots the state of grammatical chaos is the most suitable state.

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The ten rules constituted by Mazhar seem to embrace all kinds of transmutations that occur when the words are in transit from Arabic to other languages. The first formula is called the Triliteral Formula, namely, removal of vowels till a triliteral root comes to hand. Reduce thus the non-Arabic word and read it with Arabic vowels. For instance, from the Sanskrit word 'agni' (fire), remove the vowel till only 'ag' remains then read it with Arabic vowel and you come to the Arabic root 'aj' (to burn). Do the same with 'Adesa' (state-

ment) and it will lead to Arabic word 'hds' from which we have the derivative 'hadith'. Likewise 'amrita' (not having died) will be traced to 'mur' (to elapse) from which we derive the Urdu word 'maroor-e-ayyam'.

The Bilateral Formula concerns words that reveal a two-letter root after the removal of vowels, Arabic roots are revealed by restoring the delicate letter lost in slippage. This process is called 'aphesis'. For instance, the Sanskrit 'das' (servant) reveals the root 'ds' and takes us the Arabic origin 'ads' (to serve) after being restored the initial soft letter.

Sanskrit word 'dhavana' (to run) is thus traced to 'adva' (run). The Uniliteral Formula is applied by restoring two soft letters (vowels and aspirates) from Arabic. The example is the universal word 'dena' (to give) with its derivatives of 'datta' and 'upada'. The Arabic root is 'hyda after restoring two letters.

Biliteral metathesis is the fourth formula : transpose two consonants and add one delicate letter, as in 'vesaman' (bed), which is the root of Urdu word 'bistar'. (The Arabic root is 'bs' (bedspread). Prosthesis and reduplication is achieved by removing initial consonant and adding letters according to four earlier formulas : Sanskrit 'kshir' (milk) is derived from Arabic 'asr' which is also the origin of Persian 'sheer'. The remaining rules, prosthesis and metathesis toning up and toning down phonetic equations, etc., add to the fund of derivative word) embedded in the highly academic language of Sanskrit.

M.A. Mazhar's work, which encompassesses the study of 9,000 Sanskrit primary words, took sixteen years. He has been recognised by philologists abroad and at least one book of his has been published in Germany. In Pakistan authors have won acclaim for far lessor works.

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Courtesy The Pakistan Times, Friday, May 21, 1982.

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THE HOLY PROPHET

(Peace and blessings of Allah be upon him)

That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the occeans and the rivers, was not in rubies or emeralds, or sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one, peace be on him. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree .....This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one, peace be on him (Ayenae Kamalat-e-Islam, pp. 160-161).

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